

# Siddhis and Riddhis



BY YOGASHIROMANI YOGARISHI DR. SWAMI GITANANDA



*Yogashiromani Yogarishi  
Dr. Swami Gitananda Giri*

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## *Acknowledgement and Dedication*

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The material contained within this work has been gleaned from many ancient and modern sources of Yoga and Tantra as well as the direct teachings of my Gurus. I gratefully acknowledge those valuable sources and I humbly dedicate this work to the long line of Siddha Gurus who have preceded me, and especially, my own personal Guru Swami Kakananda Brighu, his Guru, Swami Vividishananda Brighu, and his Guru, Swami Purnananda Brighu, and to the sincere seeker of the truth about Siddhis and Riddhis. May all be blessed as I am blessed! May all be happy and at their ease!

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## *Contents*

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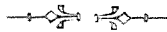
<i>Photo Portrait of Author</i>	
<i>Acknowledgement, Dedication and Contents</i>	
<i>Comments, Tributes and Appreciation</i>	
<i>Preface to the Second Edition</i>	<i>i</i>
<i>Introduction by Yogamani Meenakshi Devi</i>	<i>ix</i>
<i>Siddhis and Riddhis: An Extended Evaluation</i>	<i>3</i>
<i>108 Siddhis and Riddhis</i>	<i>11</i>
<i>Riddhis --Psychic Prosperity</i>	<i>41</i>
<i>Siddhi Sadhana</i>	<i>49</i>
<i>Index and Addendum</i>	<i>57</i>

# *Appreciation, Comments and Tributes*

## *From Eminent Yoga Personalities*

I have found your exposition of 108 Siddhis, described in various Yoga treatises, most fascinating. Yoga aspirants, novices or advanced in the West, are generally tempted by these Siddhis and risk their lives to undergo hardships and strain to master them. But I could not agree more with your Holiness that the entanglement of Siddhis can steal away many life times of evolution and the true Siddhas (Adepts) overcome these temptations. Also you have made it clear to your readers of the dangers if they do not control or develop carefully these psychic powers.

—YOGASHRI YOGACHARYA INDAR NATH JI, Founder - Director,  
Patanjali Yoga Centre, 190 Watford Way, London NW4 4UA, England

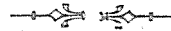


Thank you for publishing your magnificent SIDDHIS AND RIDDHIS. You know that you have been my one and only Yoga Guru for more than twenty years. With the practices I learned in Ananda Ashram many of the psychic experiences in my life have undertaken deeper meaning. I have always had a “way with animals and young things” and now realise the power in my “healing hands and calming mind”. I have received some important messages from other minds. This often came when both parties were “worlds apart”. I do know that I “astral travel”, On one occasion when I “travelled” to South India, I felt the warm sun and the companionship of my friends there in my “astral travels”. On that same trip, I greeted a man whom I had never seen before. I greeted him warmly and told him, “I am so glad that you could come”. He appeared in my Yoga class that evening, and I learned that he was just recovering from multiple fractures received in an accident. But most important of all I “hear and observe” my “self” teaching “better than I know”, and meeting specific needs of my students. I know that “Flow of Knowledge” comes from you and is my greatest Siddhi. Thank you for your teaching. Your friendship, love and teachings have enriched my whole life.

—YOGACHARINI RUKHMANI DEVI (DR CLARA ATWOOD ROSS)  
3806 SW Stephenson, Portland, Oregon, 97219, USA

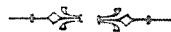
All of your books are the most authentic sources for all serious researchers in Yoga. Your amazing fund of knowledge is a blessing to mankind and especially for those of us deeply involved in Yoga as a way of life. I must make special reference to your latest book SIDDHIS AND RIDDHIS that fills a vast gap in information on this subject. Your exhaustive and illuminating clarifications substantiate or refute arguments both pro and con on this controversial subject. Without doubt, this is the most exhaustive exposition done on Siddhis and Riddhis and will remain the best work of its type for a long time to come. This book is timely, as it is necessary to caution modern seekers about the occult and to help eliminate the mistakes being made in the field of Yoga in this regard. Your interpretations of the various Siddhis and Riddhis is therefore extremely important. May the light of your great Yogic knowledge always illumine us.

—Yogacharya SWAMI YOGANANDA GIRI, Director and Yogacharya,  
Yoga Sadhana Ashram, 10c Pellegrino, 17041 Altare (SV)  
casella postage 26 Altare (SV) Italy, Europe



I sincerely appreciate the work that you are doing as indicated in your vast writings about Yoga, your participation and organization of Yoga Conferences, your systematic teachings in Ashram courses and your work with children in the villages, imparting our ancient Hindu heritage to those underprivileged ones. I particularly appreciate your work SIDDHIS AND RIDDHIS which appeared in YOGA LIFE (July to November 1973 First Edition - Ed Note). No one before has been able to write so well on the subject or to understand this Vibhuthi Patha. You are a “Yogarishi” incarnate again to gift us with this insight through your knowledge.

—SWAMI ANANDA PURI JI, Secretary General, Bharat Sadhu Samaj,  
22 Sadar Patel Marg, New Delhi

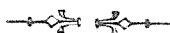


I am teaching GITA and other Hindu holy writings to the Christian Brothers (Benedictine Order) and other seekers here in this Ashram. Your lucid description of Siddhis and Riddhis in the light of both Eastern and Western mysticism and your penetrating insight into the Christian Siddhis or “Gifts of the Spirit” has aided my teachings to the Brothers interested. My continued respect and affection for you.

—SWAMI DHARMANANDA GIRI, Kurismalai Ashram,  
Wagamon, Dist Kotayam, Kerala

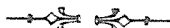
Your writings and teachings are the clearest that I have come across. We are blessed here in the CSSR that you have been able to visit us and teach us. Your writings support our continued study. You have been able to clearly show the relationship between the mundane, materialistic accomplishments of Siddhis and the higher spiritual purpose as contrasted with the belief that Siddhis are of a religious nature or as a result of religious belief alone. Yoga has a modern application in science as well as in practical life.

—DR JAROMIR ZENOZIKA, Olympic Gold Medalist, CSSR, Europe



I have referred to your excellent commentary on the 108 Siddhis in Patanjali's YOGA SUTRAS as published in YOGA LIFE with my graduate students at Concordia University and they have created great interest. Few scholars have understood correctly that Siddhis can be, for some persons at least, steps of experimental phases in psycho-spiritual development or used as tools for helping others along the path. Your commentary admirably helps the reader to see that point.

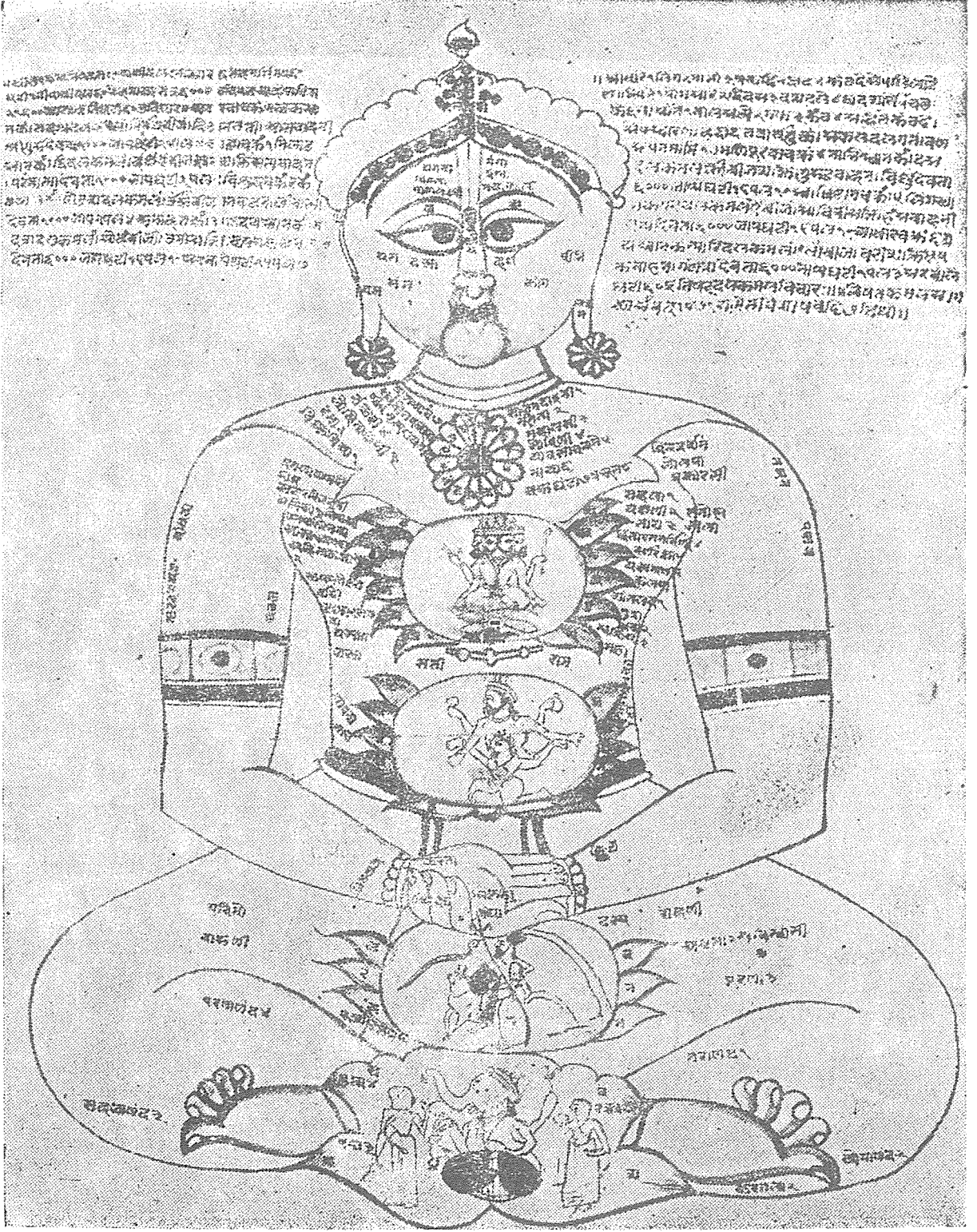
—The Rev. CANON JOHN ROSSNER, PhD FCHS,  
President I. I. I. H. S. Professor of Comparative Religion,  
Concordia University, Montreal, Canada



Your Siddhis and Riddhis fill up a wide gap in Western knowledge on this subject. There is much misinformation and confusion about all things "psychic" in the Western mind and your continued warnings on the dangers involved in this study and practice by the uninitiated is much appreciated. With your permission, I would like to serialise some of the material from Siddhis and Riddhis and particularly, the lengthy introduction, "Siddhis and Riddhis: An Extended Evaluation" in a continuous three-part serial in YOGA TODAY (International Yoga magazine based in London, England).

—BRIAN NETSCHER, Editor YOGA TODAY The Cottage,  
Moats TYE Combs, Suffolk LP 14EX Stowmarket, England

# Preface to Second Edition



# Preface

(Second Edition)

## Siddhis and Riddhis

BY YOGASHIROMANI YOGARISHI DR. SWAMI GITANANDA GIRI

I was invited to attend and participate in the Second International Festival of Yoga and Occult Sciences in London, England, August 3rd to 16th, 1973, and I wanted to make a major presentation to this august body that would bring into the fore the philosophy, science and practice of Yoga and also bring into the awareness of the West a vast field of psychic sciences that in some ways are comparable to the Arcane and occult schools of Europe in particular and the West in general. I prepared a gigantic thesis on the Siddhis and Riddhis of Yoga and Tantra and presented a synthesis of this material in my numerous talks before vast audiences assembled for the Congress and distributed material I had earlier printed up in a pamphlet containing much of the matter I presented.

Most of that material was serialized in YOGA LIFE during early and mid 1973 and subsequently, the same material was bound up as Vol I to be distributed to scholars of the Arcane and Occult, to Yogacharyas and to libraries around the world. Vol. I had an unprecedented response from all of those who managed

to get an original copy. But these original volumes became so scarce that Orientalists, Yoga Ashrams, and libraries seeking a copy for their shelves had to be turned down as copies were extinct. Because of this and other encouragement I decided to serialize an updated version of the earlier SIDDHIS AND RIDDHIS again in YOGA LIFE beginning from February issue 1987. We heavily overprinted this series so that they could be bound up appropriately and re-issued as a Second Edition (1987) of SIDDHIS AND RIDDHIS. This Second Edition does carry some additional information and material, particularly the section on RIDDHIS—A STATE OF PSYCHIC PROSPERITY (Pg 41), the material on LORD GANESHA-CONTROLLER OF THE SIDDHIS AND RIDDHIS (Pg 45) and the SIDDHI-RIDDHI-SADHANA (Pg. 49). The appreciation in the form of a foreword to SIDDHIS AND RIDDHIS by Yogamani Nrittayogini Dr. Meenakshi Devi adds a further dimension to this study. The Index and the Addenda will be valuable to seekers and researchers.

Material from this present edition



will be presented at the upcoming World Yoga Conference in New Delhi, January 7th to 12th, 1989. A Yoga section is to be convened during the First World Conference on World Peace through Super Power Spiritual Technology. That proposed Conference is sponsored by Vishwa Unnyayan Samsad (World Development Parliament) of which I have been appointed the Governor-General for Yoga (1987 to 1992).

X [ Siddhis are psychic accomplishments and powers attained by the practice of Yoga and Tantra. The counterpart or corresponding states of psychic prosperity are termed Riddhis in Yoga and Tantra tradition and are apparent magical powers acquired either by long training and subjection to the control of "outer forces" or as acquisitions through the inner disciplines of Yoga and Tantra (Pg 3).

It must be acknowledged that Siddhis or psychic accomplishments can be attained by other than Yoga Sadhana and Tantric Tapas. Ancient authors of the Tantra and even Patanjali, the author of the Yoga Sutras which details Ashta Siddhis, enumerates at least twelve sources of psychic states including Siddhi and Riddhi. These sources are:

1. A carry over from past lives into the present incarnation. Those having occult accomplishments often mention that they are in contact with elementals or forces associated with their past lives. This form of carry over from the past life should be considered at the psycho-mental level only.

2. Genetic inheritance. No doubt the psyche influences even the genes in the human cell. Those having occult accomplishments often mention that they have a psychic parent or grandparent. This development is at the somato-psychic level.

3. Aberrations in the nervous system, brain or mind function. It is to be noted that many suffering from mental aberrations radiate psychic states or accomplishments in their madness.

4. The use of drugs or hallucinogens. Patanjali mentions the use of herbs, etc. In recent times the world has suffered greatly because of young people wishing occult and psychic states through the drug cult. Although proponents of these drugs claim that they produce spiritual states, it is now proven they produce only psychotic aberrations, hallucinations, and drug induced fantasies. They do produce altered states of consciousness, but these states are always lower levels, even levels manifesting at the plant and animal stage of evolution.

5. When seriously injured, critically ill, and sometimes when chronically diseased, in feverish and morbid disorders, and while moribund or dying. Many patients display psychic phenomena when ill, injured or moribund on the death bed. Some have reported "after death experiences" when saved from the death experience if only temporarily. A famed African explorer recalls in his autobio-

graphy, that when he was severely mauled by a ferocious lion, he experienced much to his great astonishment, an ecstasy and bliss (which we would call in Yoga a Samadhic state), rather than the pain, fear and anguish one would expect in such a horrifying situation.

6. While under hypnosis, or in narcoleptic states. Under clinical or experimental hypnosis, subjects have displayed psychic power and later related psychic experiences even reporting experiences from past lifetimes. Narcoleptic phenomena like sleep walking and talking in the sleep fall into this category. Sleep walkers have been seen walking on the window ledges or on the rails of balconies of high rise buildings with eyes closed, or walking serenely down the bannisters of staircases.

7. Psychic possession. Our ancient Sanskrit texts suggest that certain earth-bound Siddhas, sometimes termed "Ascendent Masters" possess the body of a living vehicle to manifest psychic states and accomplishments. The trance state of the medium in a seance, the expertise of the psychic surgeon, and the miracles of many past and present Babas or Masters, must be attributed to takeover of the mind-brain function by an external force or power. That power may be evil, even Satanic.

8. By a practice of the Arcane sciences, Shaminism, the occult sciences, Voodoo or witchcraft. Most Arcane and occult practices are at the materialistic

level, desiring powers to control elementals or humans. Most fields of ancient and modern Magika, the field of magic, lack a spiritual or universal goal and can open up the unwary to physical disease, mental disorders, and psychic possession.

9. Powers attained by the grace of God, the grace of the Guru, or bestowed through prayer and meditation. Eastern Yoga and Tantra accept that the Grace of God is obtained only through an enlightened Guru and by deep supplication to the Divine by Adhyatmika meditation.

10. By religious rites and rituals, the holy Mass, or Puja. The higher Karma Kanda Puja of Hinduism is equal to the religious Mass of the West. Jnana Kanda is internal worship of the Divine, with deep supplication to the Cosmic Atmik force within.

11. Yoga Sadhana is the total dedication to the pursuit of Truth (Sat through Dharana). Yoga Abhyasa is total adherence to the Ashtanga Yoga directives as outlined by Patanjali in the YOGA SUTRAS or by Mantra, the science of vocal vibration; Yantra, the science of cosmic geometry; and Kundalini arousing Laya Yoga techniques. It should be noted that the attempt to arouse Kundalini Shakti without Sadhana or Abhyasa can lead to the development of Siddhis but at the expense of spiritual development.

12. Tantric rites, rituals, and practices. The Tantric school is made up of ten distinct sections: five schools are

Vama Marga, the left-hand path and lead only to physical, mental and spiritual depravity and destruction, while the five schools of Dakshina Marga Tantra do lead to spiritual evolution, and like in classical Yoga educe or produce Siddhis as a natural part of the evolutionary process. WARNING: All ancient writers including Patanjali, state that the development of Siddhis and Riddhis is a natural correlate to the practice of Yoga (Pg 11) and all are adamant that an indiscriminate development of the Siddhis is dangerous to spiritual progress, even to evolutionary

development (Pg 9 and 10). Yoga Sadhana, Yoga Abhyasa alone is considered to be the proper method of development of Siddhis and Riddhis. In the foregoing list, the first two sources of the Siddhis may be unavoidable even inevitable to individual spiritual aspirant. But, all other means of developing Siddhis and Riddhis but by Yoga must be eschewed. Yoga practices develop the transcendental area of the right pre-frontal lobe of the brain while all other activity is associated with the transactional left pre-frontal lobular, or the hind brain or rear brain alone.

### *Divine Siddhis, Nature Siddhis and Species Siddhis*

According to the LINGA PURANA even the Gods have their Siddhis (Vers 48 to 51), although of a Divine nature. The following powers or Siddhis pertain to Brahma, the four-faced Creator. 1) Creation of the world by mere conception 2) protection 3) dissolution 4) exercise of authority 5) functioning of the world at will 6) dissimilarity with all 7) creating separately all visible things 8) creatorship of the universe. The Siddhis associated with Lord Vishnu are said to be beyond and higher than the powers of the creator Brahma. Vishnu has the Siddhi to sustain the universe and all that is in it. The implication is that it is easy to create anything, from a society to a religion, or even a child, but sustaining it may be another question. It is stated that only Brahma alone can really understand the Siddhis of Vishnu. It is said, in the

LINGA PURANA, that even Lord Vishnu is not able to comprehend the Siddhis of Lord Shiva. Shiva is the only one of the Hindu Trinity that is said "to be known" or "understood" by a human aspirant. Shiva, the pure entity, is possessed by the many qualities of Goodness. He is the Lord of Tamas, Rajas, and Sattwas Gunas. He reigns over the twenty seven categories of the Cosmos, yet He can be known by the Siddhi of Vivek Darshana, discriminative insight.

All of the major Devata, the Gods and Goddesses of Hinduism, have Siddhis, as well as the Divine Trinity, Brahma, Vishnu and Shiva. Particularly Divine Mother as Shivaa is propitiated for her Varada, the granting of boons. Varadaana or Pradaana is the Sanskrit term for boon or wish fulfillment. Varadaa

Devi or Uma Shivaa also includes other forms of Divine Mother such as Durga, Kali and Lakshmi. Just like on the earthly plane, children go to their mother for boons and favours, so also the Divine Children seek out the Mother in various religions. Siddhis are also associated with Lord Ganesha, also known as Ganapathy. and Lord Shanmugan, who is also approached as Lord Murugan. The lesser Devattas in the heirarchy of Gods and Goddesses are also evoked but usually for mundane psychic powers.

The elements of nature called "The Pancha Maha Bhutas" are also stated to have appropriate Siddhis in the LINGA PURANA. (Verse 30 to 43). Actually, these Siddhis are more like Gunas or qualities of the elements.

There are eight Siddhis pertaining to Parthiva, (Prithvi) the earth; sixteen Siddhis associated with Apya, (Apas) water; twenty-four Siddhis associated or pertaining to Taijasa, (Tejas) the fire element; eight Siddhis are associated with Vayu, the element of air; and another eight Siddhis are allotted to Akasha, the ether element. Siddhis are associated with the mind element, Manas; and Ahamkara, literally, the "ego-maker".  
 [The "I-maker" or the personality, has eight devastating Siddhis. They are the ability to 1. cut and wound 2. to strike 3. bind 4. create 5. destroy what has been created 6. bless or curse 7. conquer space and time 8. challenge death and even conquer the Lord of Death, Yama.

Although Ahamkara, the "ego-maker" is the greatest obstacle to spiritual progress it is listed in LINGA PURANA with some positive Siddhis such as the power to create and to conquer time and death. Certainly, modern science, which is the latest vehicle for the Ahamkara, has conquered time and space, and is doing its best, through its offshoot, modern medicine, to conquer death! But at what spiritual cost!

Although Manas and Ahamkara are not a part of the Five Elements, they are listed in the LINGA PURANA as such along with the Supra Conscious Intellect of the Buddhi, which has the Siddhi of Viveka, or spiritual discrimination. The Siddhi group associated with the Buddhi is also referred to in the LINGA PURANA as Tushti, a state of spiritual satisfaction or satiety attained by a special Sadhana (Verse 37 to 44). This Sadhana extolls the use of Pranayama, contemplation of Shiva, and meditation upon the five syllables Panchakshara Mantra, "OM NA MA SHI VA YA" (OM NAMA SHIVAYAH).

There are Siddhis associated with natural phenomena, like mountains, lakes, rivers, forests, deserts, sea coasts and even "ley lines," like at Tiruvannamalai and Madurai or gravitation wells such as at Chidambaram or psychic forces above and below the earth. Certain holy places on the earth's surface are said to impart their Siddhis to pilgrims. Spiritual boons, recovery of health, progeny, even physical

material wealth can be associated also with countries, cities, and certain places.

Every species has its appropriate Siddhis. Birds are able to migrate by a special Siddhi according to our Masters. The bat has its in-built "radar system"; the bee, its direction finder and time indicator from the sun; the electric eel has

a paralyzing sting; the oyster creates a pearl; certain species hibernate; a cobra can carry deadly poison without harm. Certain bugs, birds, reptiles, even animals can fly, defying the law of aerodynamics. It is said that there is a Siddhi for every species calculated in the Hindu scriptures to be 84,000, basic species with sub-species totalling 84,000,000,000.

## 108 Classical Siddhis

Most authoritative writers on the subject of Siddhis refer to a total of 108 psychic accomplishments. However, if a search is made of the relevant, available literature plus the oral tradition of Siddhas, a total far exceeding that is to be found. Many terms are duplicates or simply extensions or parallels to the original phenomena. My editor inadvertently printed up in this text (Pg 13) that there are 180 Siddhis. An obvious typographical error may be a psychic impulse to extend even this extensive enumeration.

Some writers claim there is only one Mahasiddhi. Others enumerate six, eight, sixteen, sixty-four, eighty-one, one hundred and one hundred and eight. It <sup>cd</sup> should be known that every religion from early Nature Worship, the BON, archaic Shamanism, and religious magic has its Siddhis. The Jewish tradition (Pg. 8) has its miracles, Christianity (Pg. 8) its Seven Gifts of the Spirit; Islam, (Pg 8) particularly the mystic Sufi cult, has its version of the

Siddhis; classical Buddhism (Pg. 5) and the later Buddhist Tantra is filled with reference to Siddhis. Early Jainism (Pg. 5) was interested in Siddhis, later rejecting them. The Siddhas of Tibet (Pg 6) and Hindu Yoga (Pg 13) particularly Patanjali's work, enumerates Siddhis and Riddhis, although Patanjali decries their development independently of spiritual Sadhana. Modern science is certainly little more than a materialistic field for Siddhis, acquired through machines and gadgets, rather than direct action of mind upon matter.)

In the Hindu tradition, some confusion exists. The LINGA PURANA mentions both six and eight Siddhis (Verse 13 to 16). Through the practice of Yoga and the conquering of impediments, Kleshas, the six Siddhis attained are: 1. Pratibha, super keen intellect also called Buddhi Siddhi; 2. Sravana, clairaudience, or super sensitive hearing; 3. Varta, super sensitive sense of smell 4. Darshana, clairvoyance or super

sensitive sight ; 5. Asvada, super sensitive taste ; 6. Vedana, psychokinetic, super-sensitive touch. It should be noted that these are the equivalents of the modern para-psychological phenomena of para-normal Western researchers. It should also be understood that each of these six Siddhis has a psychic parallel other than the psycho-material states enumerated.]

ε [The same LINGA PURANA lists Eight Siddhis by those who pass through "The Noble Northern Path" and comprise: 1. Anima, the power of becoming as small as an atom. 2. Laghima, the faculty of assuming excessive lightness at will; 3. Prapti, the power of obtaining every thing; 4. Prakamya, irresistible will; 5. Mahima, the power of increasing one's size at will; 6. Ishitva, total supremacy; 7. Vashitva, the power of subduing all to one's will; and 8. Kamavasayita, the power of suppressing desire. The last one is sometimes substituted by Sarvajnatva, which means a state of Omniscience of mind. Ishitva and Vashitva are sometimes coupled together as the Siddhi to attain immortality, the Amritam Siddhi (Pg. 13).

Patanjali in the YOGA SUTRA also lists Eight Siddhis but they are not consistent with those mentioned in the LINGA PURANA. Indeed, the various remnants of the original manuscript of Patanjali are conflicting itself, not always being consistent. The twenty-four most valuable expositions or Bhashas of Patanjali's YOGA SUTRAS, from earliest

times to the modern also are inconsistent. One manuscript suggests the Ashta Siddhis to be: 1. Anima is the power of feeling or becoming minutely small, like an atom; 2. Mahima is creating the sensation or actualizing a sense of size or infinite greatness; 3. Garima is the sensation or actualisation of becoming as heavy as lead and being immovable; 4. Laghima is the feeling or actualization of weightlessness; 5. Prapti is the Siddhi of abundance on all planes; 6. Prakamaya is to experience success in all fields of action and endeavour and irresistible will; 7. Ishitva is Omnipotence or supremacy in all the Three Worlds; 8. Vashitva is the Siddhi of mastery over the Three Worlds. In this enumeration Garima, No 3, is included in the eight Siddhis but not listed in LINGA PURANA while Kamavasayita No 8 is excluded. There is no doubt that Siddhas and great Yoga Rishis had their own preferences and therefore, the listing of Siddhis is inconsistent.

In a deep study of Yogic and Tantric lore, we find many terms used in conjunction with the Siddhis and Riddhis. Such terms which parallel the use of Siddhi are: Twa, Jna, Drishthi, Darshana, Abhijnaa and Tushti. Each of these terms is usually appended to the Siddhi or accomplishment. Generally, only the term Siddhi stands alone. When the suffix "Twa" is used, it means to have that power; "Jna" means knowledge of the power and its use; "Drishthi" means a view or insight of the power, while "Darshana" means much the

same, but that the power has come intuitively rather than being produced by some Yoga technique or practice. Some Siddhis are known by alternative terms in Tantra. The Buddhists prefer the term "Abhijnaa" meaning "higher wisdom, attainment". The term "Tushthi", meaning attaining to satisfaction is more closely associated with the Sanskrit term "Riddhi" than any of the others. All of the terms used in this work are conventional Sanskrit terms used in ancient manuscripts or palm frond scrolls.

I want to expound somewhat on that high state of psychic satisfaction termed as Tushthi. One who translates this term as "possessing immense powers". Nine in number, these Tushthis are 1. Bhuta Bhavishya Jnana, or knowledge of the past and future; 2. Dooradrishi, or clairvoyance; 3. Doora Shravana, or clairaudience; 4. Parakaya Pravesha, entering into another's body; 5. Kaya Vhaha, or materialising simultaneously in many places; 6. Jivadana or bringing the dead back to life; 7. Jiva Karana or causing the death of anyone at will; 8. Sargakarana, or creating new galaxies; 9. Arga Karana, or destroying that which is created.

LINGA PURANA (Verse 37 to 39) states the characteristics of Tushthi are obtained by being satisfied with the sustenance one gets by justifiable means.

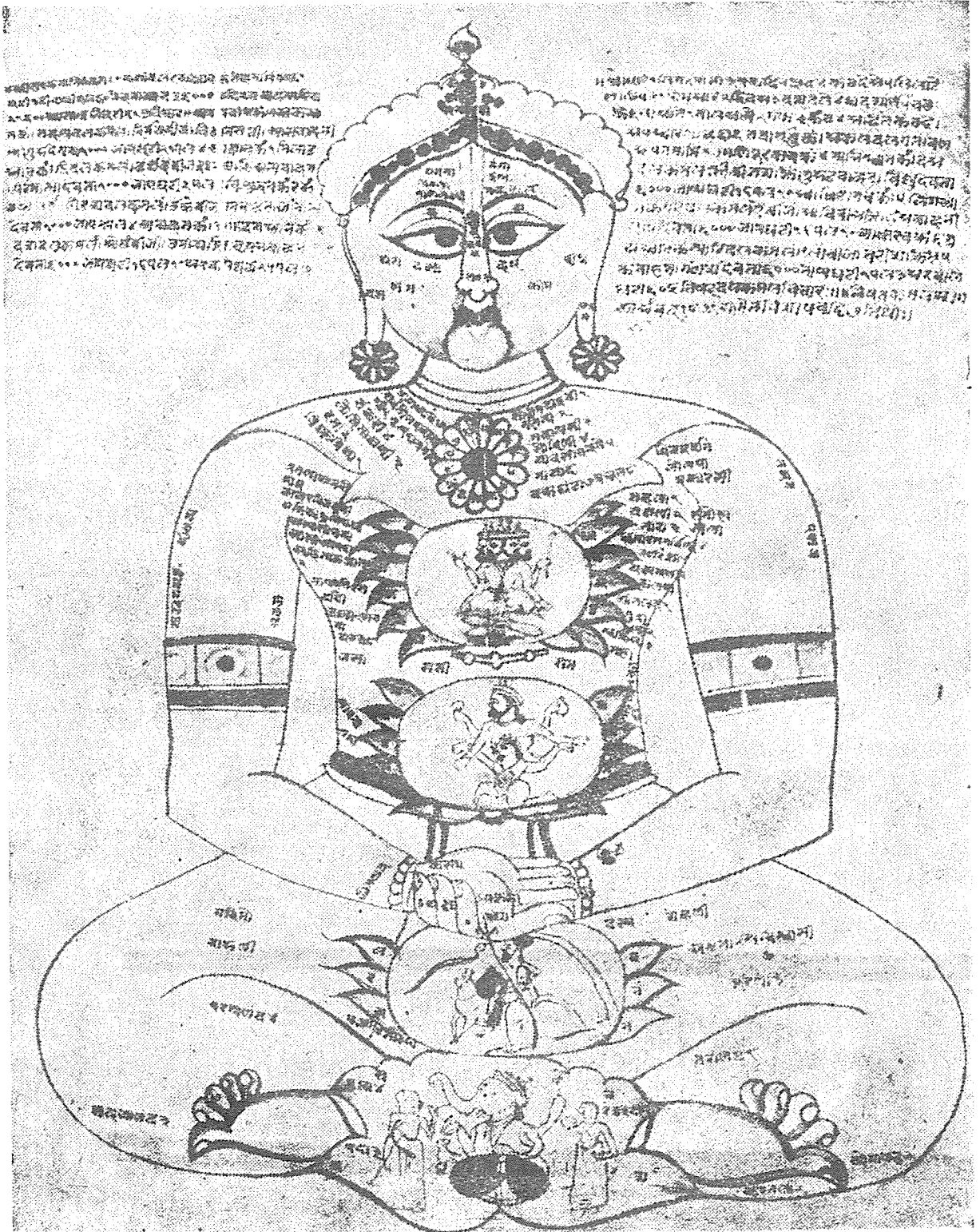
In introducing this second edition of my earlier SIDDHIS AND RIDDHIS,

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I feel strongly that I must convey Patanjali's warning that the pursuit of Siddhis alone may be at the price of one's spiritual development. One cannot have double gain under the Karmic law, any more than there is double jeopardy under the same law. It requires a very mature psychic individual, a great Yogi, Siddhar or a Tantric Master to control the forces unleashed. The lure of the Siddhis is no doubt great for the undeveloped, immature mind seeking powers for personal gratification and for control over others. But a warning. The entanglement of the Siddhis can steal away lifetimes of evolution. The true Siddha is he who overcomes the temptations of the Siddhis.

I write for you, my readers, not only as a source or authority, but as one who has experienced many of the Siddhis. No doubt, I am enjoying that state of Paramtushthi or Riddhi, psychic prosperity in this, the later part of my life. I have been an observer of the destruction of many a great Master both East and West by an undue preoccupation with the Siddhis. I have had to resist numerous temptations in the field myself. I know of the lures, the pitfalls, and the disasters to which I allude in this work. But, I am also keenly aware that I have been blessed by God, have the grace of my Guru Parampariya, and the discipline of Yoga Abhyasa. For those ready to join me and others on the evolutionary Yoga Marga I call Sadhu! Sadhu! Straight on! Straight on to the goal! What you seek is here and within!

# Siddhi Sadhana





## *Siddhi Sadhana*

Siddhi Sadhana, a dedicated pursuit of psychic phenomenon and experience, is a justifiable "path" of Yoga Sadhana, but it is not a path for every seeker. Only those physically very healthy, emotionally stable and mentally strong are able to walk the "razor's edge" of this exacting but exciting Sadhana. To some extent Siddhi Sadhana, the pursuit of psychic experience and phenomena, is not different from Yoga Sadhana, the discipline of attaining to Cosmic Union, where the individual self, the Jiva, is united eternally with the Universal Atman. Yoga has been described as a method of spiritual evolution within ancient Hindu culture where Satyam, Shivam, Sundaram is the "watchword". Satyam is truth; Shivam is goodness; Sundaram is beauty. So, the dedicated pursuit of Truth, Goodness and Beauty ..... this may be lacking in the field of Siddhi Sadhana where, in the lower mental realm or the astral world the experience may be of "untruth, evil and horror". There is a subtle balance in Nature that controls the difference between the positive and negative worlds so that when a third entity, the observer is introduced into the formula, the "observed" may alter and change according to the make-up, the disposition, the state of health and mind of the

observer. As a great Yoga Master once stated, "The kingdom of heaven and hell are both within you." The seeker makes the choice by his preparation, his dedication, and perhaps even his discriminative knowledge.

There may be many approaches to the study of and attaining to psychic states and phenomenon. Patanjali in his YOGA SUTRA mentions various ways by which Siddhis may be obtained. I do not recommend any Siddhi Sadhana but that of the illustrious Patanjali, who extolled Samyama Yoga for this precise practice. Beginning with Verse 16 in Book III Patanjali states "By the practice of Samyama, concentrating, meditating and achieving the Cosmic conscious state, the Yogin acquires certain Siddhis in respect to certain objects, or objects being experienced." This author has written an entire book on YOGA SAMYAMA of Patanjali, where the full practice of Ashtanga Yoga is also outlined, adhering to the Yamas and Niyamas, the moral restraints and ethical observances, and detailing the practice of Asana and Pranayama and the valuable Pratyahara or sense control techniques. Pratyahara is included in the higher disciplines, the Antaranga

## BIBLIOGRAPHY: SOURCES USED AS REFERENCE IN SIDDHI SADHANA

1. **YOGA: STEP-BY-STEP: YOGA LIFE CORRESPONDENCE COURSE** By Dr. Swami Gitananda. Fifty-two weekly lessons, well-illustrated with photographs and line drawings, containing a practical, systematic step-by-step instruction in the integral practice of Ashtanga Yoga. Instructions in Asanas, Kriyas, Pranayama, Mudras, Bandhas, philosophy, medical advice. A giant, beautifully bound volume with introduction by the author, extensive table of contents and Sanskrit-English index.
2. **JNANA AND RAJA YOGA SADHANA (Vol. V)** By Dr. Swami Gitananda. A detailed study course of the higher Yoga practices dealing with sensory control and various forms of concentration preparing the mind for meditation.
3. **YOGA SAMYAMA:** By Dr. Swami Gitananda. A detailed course for the study of Chakras, Mandalas. Bindus, Nadis and the higher aspects of the Raja Yoga Sadhana. For advanced students who have purified and strengthened themselves by the observance of Yoga morality and ethics in their lives, and the practice of Yoga Asanas and Pranayama. Complete with many photographs, line drawings, charts and Mandalas.
4. **BREATH OF LIFE:** By Dr. Swami Gitananda: The third edition of this brilliant exposition of the basic principles and practices of the Science of Pranayama has been revised with new photographs and much new material. It is a basic, step-by-step approach to the use of Hathenas and Hathaats in strengthening, cleansing, and controlling the respiratory system, building a solid classical base for Pranayama practices.
5. **MUDRAS (HARD AND SOFT COVER)** By Dr. Swami Gitananda. A detailed study course of Mudras, the Gesture Language of Hinduism, Mudras used for stimulation of various nerve centres, brain centres, glandular stimulation and as a method of influencing and generating Shakti or energy in body, mind and emotions are given in detail.
6. **SURYA NAMASKAR:** By Dr. Swami Gitananda This volume describes in detail several classical versions of this ancient Yogic Kriya used in early morning as a form of waking up and stretching the body, stimulating the endocrine glands, greeting the sun, and beginning the day in a reverent way.  
  
(All of the above books are published by Satya Press, and are available from Ananda Ashram City Centre, 89, Main Road, III Cross, Rainbow Nagar, Pondicherry 605 011 India)
7. **SHIVA PURANA Vol. I, II, III and VI.** Ancient Indian Tradition and Mythology Series, Translated by a Board of Sanskrit Scholars, Published by Motilal Banarsidass, New Delhi, India.
8. **LINGA PURANA Vol. V and VI.** Ancient Indian Tradition and Mythology Series, Translated by a Board of Sanskrit scholars, Motilal Banarsidass, Publishers, New Delhi, India.

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## ABOUT THIS BOOK

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# Siddhis and Riddhis

BY YOGASHIROMANI YOGARISHI DR. SWAMI GITANANDA

"Siddhis are apparent magical powers acquired either by long training and subjection to the control of "outer forces" or as acquisitions through the inner discipline of Yoga and Tantra. It is here that Yoga offers the safest path of the Nirvritti Karma, the path of action no longer creating the retribution of the Karmic law. . . . Much confusion exists as to the nature of the Yoga Siddhis. Uninformed writers and those not initiated into the "mysteries" of Yoga and Tantra assume the Siddhis to be some kind of magic and the Siddha, the accomplished one, to be a magician. Nothing could be farther from truth—but the truth may be difficult to define. What appears to be miraculous and magic at one level, becomes scientifically and intellectually explainable at another level and possible and attainable at a still higher level". — Dr. Swami Gitananda — *From: Siddhis and Riddhis.*

The author of this extensive occult work Yogashiromani Yogarishi Dr. Swami Gitananda Giri is one of the most respected authorities on Yoga and Tantra anywhere in the world. His impressive titles include Vishwa Yoga Acharya, a World Teacher. He is a practising Siddha and acknowledged Master of Tantric lore and rituals. In this magnificent work he warns the weak Sadhaka to shun Siddhis or psychic accomplishments and seek instead the goal of self-realisation.

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Pondicherry 605 009, India.